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THE

# Banner of the Covenant.

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APRIL, 1855.

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## Historical Sketches.

(For the Banner of the Covenant.)

### THE CHURCH OF OUR FATHERS.

(Continued from page 68.)

But the return of Mary in 1561, tended much to retard the progress of the truth. (M'Crie's Sketches, p. 80.) This fascinating princess was received by her subjects with the most exuberant joy; and her amiability of manners, intelligence, and sprightliness, won the hearts of all who approached her. She had been educated in France; and under the influence of the Princes of Lorraine, the most inveterate enemies of the Reformation, her mind was imbued with superstitious veneration for all the rites of Romanism, and horror for the doctrines of the Reformation. Immediately on her arrival mass was celebrated in her private chapel, in direct violation of the law forbidding it throughout the kingdom; but while offended at her conduct, many declared her right to enjoy the exercise of her own religion. Preparations were then made for a more public celebration; but this drew forth denunciations of Knox, who declared that one mass was more dreadful to him than ten thousand men. The bold reformer was summoned before her majesty, and had a long communication with her on the subject, which he terminated by saying, "I pray GOD, madam, that you may be as blessed within the commonwealth of Scotland, as ever Deborah was in the commonwealth of Israel." Mary, however, was unconvinced; and many of the Protestant nobility being gained over, the mass was publicly celebrated, and the champions of the Protestant cause compelled to fly from the kingdom, and Knox himself obliged, for a time, to withdraw. (M'Crie's Sketches, p. 87.) Mary then united with the French and Spanish sovereigns in a league for the extermination of all heretics; and had she retained her influence and power, the cause of the Reformation might have been greatly injured. But her unhappy marriage with Darnly, the murder of that feeble nobleman, and his connexion with the Earl of Rochester, to whom his death was traced, in connexion with her imprudent and persecuting policy, so raised the resentment and indignation of her subjects, that she was at length driven from the throne, and died in captivity in England. While we may admire her accomplishments and beauty, we must

not be blind to her weaknesses and faults; and though we may pity, yet we dare not praise.

On the deposition of Mary, the Earl of Murray, a natural son of James V., and therefore brother of Mary, was appointed Regent. His administration was highly favourable to the cause of the Reformation, the principles of which he appears to have embraced sincerely and cordially. But his assassination in 1571, by an adherent of Bothwell, deprived the Reformed Church of one of its best friends, and exposed her to the machinations of ambitious and avaricious noblemen, who soon endeavoured to reduce her to a mere instrument to obtain political power, and to rob her of the revenues by which she might maintain her ministers. It was at this time, while the clouds were beginning to gather, that John Knox was called home to heaven. Many hardships, and excessive labour, seem to have enfeebled his frame, and a stroke of apoplexy foretokened his speedy removal. But yet he was indefatigable in his labours; and though he could not walk without assistance, and had to be lifted into the pulpit, he would not desist from the work he loved so well. To him, indeed, it was an animating employment; and though at first he was obliged to lean on the pulpit for support, before he was done, says one who heard him, "he was so active and vigorous that he was like to drive the pulpit in pieces, and fly out of it." (M'Crie's Life of Knox, p. 351.)

As he felt his end approaching he seemed to feel greater longing for heaven. In the dedication of a work which he issued about this time, he represents himself as weary of the world, and daily looking for the dissolution of this his earthly tabernacle, yet he continued to preach with all his former fearlessness and energy. (M'Crie's Life of Knox, p. 352.) When the news of the Massacre of St. Bartholomew's Day reached Scotland, he had himself conveyed to the pulpit; and, summoning his remaining strength, he denounced the dreadful act, and desired the French ambassador to tell his master that the divine vengeance would never depart from him or his house if they did not repent.

It was his ordinary practice to read every day some chapters of the Old and New Testaments, to which he added a certain portion of the Psalms, going over the whole of these once a month. When he became unable to read the Scriptures any more himself, he directed that some one should read daily, in his hearing, the 17th chapter of John, the 53d of Isaiah, and a chapter of Ephesians. Scarcely an hour passed in which some parts of the Bible were not read to him.

When he felt that death was near, he desired his colleague in the pastoral charge, with the elders and some others, to converse with him, and thus addressed them:—"The day now approaches for which I have frequently and vehemently thirsted, when I shall be released of my great labours and innumerable sorrows, and shall be with CHRIST. And now God is my witness, whom I have served in the Spirit in the gospel of his Son, that I have taught nothing but true doctrine, and have had it for my only object to instruct the ignorant, to confirm the faithful, to comfort the weak, the fearful, and the distressed, by the promises of grace, and to fight against the proud and rebellious, by the divine threatenings. I know that many have complained loudly and frequently of my severity, but GOD knows my mind was always void of hatred to the persons of those against whom I denounced the severest judgments.

I cannot deny that I felt the greatest abhorrence of the sins in which they indulged, but still I kept this one thing in view, that if possible I might gain them to the LORD;” and then giving his parting counsel to his colleague, and his blessing to his people, &c., warning them against the dangers of the times, he joined in prayer, and dismissed them with tears. For several days after this he lingered on the verge of the grave, comforting his friends and attendants by his ejaculations and prayers. On the night on which he died he intimated that he had encountered a fierce assault from Satan, who had endeavoured to persuade him that he had merited heaven by his faithfulness in the discharge of his ministry; “but, blessed be GOD,” he said, “I was able to quench the fiery dart by such passages as these—‘What hast thou that thou hast not received?’ ‘By the grace of GOD I am what I am.’” When the evening prayer was read to him, he said—“I praise GOD for that heavenly sound;” and not long after, exclaiming—“Now it is come,” he sighed twice, and expired. He was, indeed, a man of God; one who, while he never feared the face of man, always feared the law of GOD. Upright, learned, judicious, and devoted to his Master’s cause, he was the terror of the unholy, the admiration of the pious, and the chief instrument of the establishment of the Reformation in Scotland. “Mark the perfect man, and behold the upright; for the last end of that man is peace.”

(To be Continued.)

[For the Banner of the Covenant.]

LITERATURE AND RELIGION.

(Continued from page 73.)

But, passing over the Hebrew nation, we come to consider the relation that subsists between literature and the present Christian dispensation. And in order to do this, we must first glance at the state of the literature of the world some time previous to Christ, and at the time of his advent, and look also at its various vicissitudes down to the present time. As the glory of the Hebrew nation began to wane, and literature to be neglected a few centuries before the Christian era, and as the line of Prophets had ceased, and the Spirit of God no longer seized hold of glowing and brilliant imagery, and inspired holy men with thoughts that breathe and words that burn, we must turn elsewhere to find the literature of the world. The nation to which our eyes are now directed is the Greek at this period. They possessed the glory and also the literature of the world. It was this period that gave to the world the Septuagint version of the Old Testament, which was executed to add another trophy to the celebrated library of Alexandria. Greece, during the time of the greatest splendour of the Jewish nation, was inhabited by the Pelasgi, a rude and barbarous tribe, not unlike the savage and uncultivated Indians of our own continent. Such was the condition of this land of the poets eighteen hundred years before the Christian era. Learning seems to have been introduced from Egypt or Phœnicia—the same fountain, doubtless, at which Moses quenched his thirst for knowledge about fifteen hundred years before Christ. And while the Jewish literature was gradually waning, that of Greece was gaining ground, until about



four or five centuries previous to the Christian era, when it had reached its height. The golden age of Greek literature lasted about one hundred and fifty years, from Solon, in the year B. C. 594, to Alexander, B. C. 336. After the time of Alexander, Greek literature (with the Grecian nation) began to wane, and Roman literature begins to attract our attention. Grecian literature continues to decline, and Roman to advance, until the whole world, civil and literary, is absorbed by the Roman empire. Greek literature, however, although eclipsed by the Roman, and in a measure absorbed by it, retained its distinctive features; and thus in the time of our Saviour, while the Roman eagle floated over every capital, and was wafted by every breeze, the most popular and universal language was the Greek, although not of that pure and magnificent kind that characterized its golden age. The golden age of the Roman literature extends from about the time of the civil wars, 88 B. C., until the death of Augustus, A. D. 14. And whilst during this period it was dominant, we have already noticed the fact that Greek literature remained distinct; and hence, from this period, we have presented to our consideration the combined literature of Greece and Rome as comprehending the learning of the civilized world. We have now arrived at that point in the history of the world when Christ, the desire of all nations, appeared. We notice that it was during the golden age of Roman literature that Christ made his appearance; but we have not yet remarked on the kind of literature of which mankind were then in possession; and I observe that it was altogether unlike that of the ancient Hebrews. The literature of the Romans was a lifeless literature. It had a beautiful exterior, but within was rottenness and corruption. It is true, it had a name to live, but yet it was dead. The features were beautiful, and fair to look upon; and as many gazed upon them, they thought they saw the elements of immortality; but the soul had departed. It was like a fair and beautiful garden; but it had none of the fertilizing influences of the Holy Spirit. It was as a lovely valley; but it was not watered by the dews of heaven. It was like the deceitful mirage of the desert: at the distance it seemed to be a gushing fountain, sufficient to slake the thirst of an immortal soul; but when its waters were drunk, they left an aching void and burning thirst. It was like the apples of the Dead Sea—delightful, indeed, in appearance, but when used as food—the food of an immortal soul—it proved to be no better than dust and ashes. Such was the literature of the world during the golden age of Augustus; and in the midst of this golden age, and toward the close of it, Jesus Christ, the Saviour of mankind, was born in Bethlehem. The world was at its height in literature, but entirely wanting in spirituality. Then the Son of God appeared, to breathe life into this beautiful form. The world was in possession of the treasured knowledge of ages; but the world by wisdom knew not God. Life and immortality, which heathen literature could not discover, were then brought to light by the gospel. The Holy Spirit seems to have been for some ages in a great measure withdrawn, and men had been struggling by the light of literature alone to obtain some glimpses of the land of promise. But now he is poured out in wonderful profusion on the day of Pentecost, and the gospel is preached in the language of Homer and of Virgil. As the Old Testament had been given in



the language of the Hebrews, who possessed the literature of their age, so now the New Testament is given in the language of the Greeks; and in dictating it, the Holy Spirit, who worketh by means, has not despised the literature of that nation. Had we time, we might present numerous passages as illustrations of the literary excellence of this book. Paul, to whom we are indebted for so large a portion of the New Testament, was as celebrated for his learning as his zeal. His orations, in beauty of finish and strength of logical argument, are not excelled by the orators of Athens in the golden age. Besides, we find him availing himself of his acquaintance with literature in many parts of his epistles. Thus we see that, while the sacred oracles of olden times immortalized the literature of the age in which they lived, so the New Testament, by the beauty of its diction, by its quotations of heathen poets, its reference to the gymnasia, and various other classical allusions, has immortalized the literature of the Grecian and Roman world. The gospel was first promulgated by miracles; and its founders and first teachers were under the direct influence of inspiration. This miraculous aid lasted for perhaps more than one hundred and fifty years. During this period, Christianity became the religion of the world. And now I would have you consider attentively the relation that subsisted at this period between literature and religion. We have seen that, immediately preceding the advent of Christ, the literature of the world was at its height, but that this literature was devoid of spirituality. Man had become vain in his imaginations. A new principle—a principle of life—is now infused into the world; and this principle became universal. During the first two centuries, religion, although it did not despise, had but little need of, literature, because it was promulgated by extraordinary means. But now inspiration ceases, miracles pass away, and Christianity remains to be sustained and promulgated by human agency. And now this is the point that I would have you consider. Religion and the literature that then existed were necessarily antagonistic. And will literature come up to the aid of religion, or will religion be able to sustain itself without its assistance? We shall soon see what occurred. Religion was the dominant principle; and instead of inviting literature to its aid, and using it as a servant, it regarded it as an enemy, and endeavoured to crush it. At the same time, the barbarians of the north, equally destitute both of religion and literature, are received by Christian princes with open arms, and become important auxiliaries in endeavouring to crush literature; and under these combined influences it is prostrated, and well nigh become extinct. In A. D. 642, the famous library of Alexandria, containing 700,000 volumes, the collected learning of ages, the grand depository of literature, was burnt, either by the Christians or the Saracens. So remarkably did this warlike tribe and Christians co-operate in the destruction of all that was valuable in literature, that it yet remains a problem by whose hands the torch was applied to this celebrated library. The library of Constantinople, commenced by Constantine, and augmented by Julian, consisting of 120,000 volumes, was burnt in the year 477.

The philosophical and rhetorical school of Athens was suppressed by Justinian in the year 529, because it would not come up to the support of Christianity. Classical authors were condemned by the

council of Carthage A. D. 398. Other causes also contributed to the destruction of literature. Hostility to certain authors, negligence and ignorance, and the practice of obliteration, all conspired in the downfall of learning. As an illustration of ignorance, it is a strange fact, that a parchment containing a copy of Livy's Decade, was used by a certain mechanic in the construction of battledores. And then, too, how melancholy it is to think that, in that age, before the invention of paper, and when parchments were so scarce, and copies of valuable authors exceedingly rare, a copy of Homer or Cicero was oftentimes obliterated, to give place to monkish legends, or the futile quibbles of scholasticism. To know the mighty influence of the above causes in crushing literature, we must bear in mind the fact that this all occurred before the invention of either paper or printing, when learning was necessarily confined to a few large, wealthy libraries. We are at length presented, about the seventh century, with the melancholy spectacle of a world without a literature. And what was the fate of religion? Instead of sanctifying the literature of the world, and calling it to the support and promulgation of divine truth, she had in a great measure despised it; and not only suffered it to fall before the northern barbarians, but even lent her hand to aid in its overthrow. And what became of religion in the meantime? She never yet had existed independently of learning, and can she now? Let the dark and melancholy age of declension that succeeded the expiring agonies of literature answer the question. You are all familiar with the corruption and depression of the church during these dark ages, when literature was despised and neglected; and you must all have observed, when I presented the dates relative to the destruction of famous libraries, how they synchronize with the corruption and depression of the church. Religion lends its aid to the destruction of learning, and, as a consequence, immediately begins to decline itself. If a man was to strike off his own right hand, by which he receives nourishment, his conduct would not be more absurd than for religion to decline the support and assistance of literature. But neither religion nor literature perished during the long night of the middle ages. Both, although buried, still contained vitality, and were destined to be again brought up from the grave. And here I would call your attention to an important fact, that as religion had long been the great enemy of literature, literature, on the other hand, at the time of the Reformation, was the greatest friend of religion. He who did more than any other to revive religion, had drank deep at the fountain of classic lore. Literature at the time of the Reformation became the handmaid of religion, and thus was restored to her proper position, which she had occupied in olden times. And this is what literature still remains to be, the handmaid of religion; and as it is now at a height to which it never attained in any preceding age, the power of Christianity is greater and more universal than at any previous age of the world. And in concluding this essay, I would only add, that it is my firm conviction that when that blessed period shall arrive when the knowledge of the Lord shall cover the earth, as the waters cover the sea, that literature as well as religion will then be at its height, and that it shall be a powerful instrument in bringing about this period, when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days. K.



[For the Banner of the Covenant.]

## THEOLOGICAL SEMINARIES.

A theological seminary, as its name imports, is a school for teaching the knowledge of divine things; but such a definition requires some restrictions. It is not primarily intended for the conversion of the ungodly, but for the more thorough instruction of those who are already disciples of Christ. It does not contemplate the direct tuition of the whole number of the faithful, but only of that part of them which the Holy Ghost has called to the ministry of the gospel. Nor does it profess to instruct them in every science which they might desire to learn, but only in those kinds of knowledge needful to fit them for their special work—the conversion of the world. And as this work is not an abstract science, to be learned by mere reading and study, but a labour requiring also diligence and skill, a theological seminary must exercise its apprentices in doctrine, controversy, evangelism, charity, and all other divinely-appointed means for the extension of Christ's kingdom. A theological seminary may then be defined as *a school for the instruction of those Christians whom the Holy Ghost has called to the ministry of the gospel, in the art of evangelizing the world.*

I propose to submit a few observations on the necessity for such schools, the fitness of that organized by our church to answer its design, and its claims upon the members of this church.

At the outset, we are met by very many well-meaning Christians with the assertion, that such schools are wholly unnecessary; and not only needless, but injurious to the Church. It is said, "The Holy Spirit alone can call a person to the work of the ministry, and he alone can give the gifts and graces to qualify him for the work. Like the rain and the dew, the symbols of his influences, which wait not for man, nor tarry for the sons of men, the gifts of the Spirit are not to be bestowed by colleges, or procured by attendance on lectures, nor restrained by the want of them. He has promised to lead his people into all truth. When, therefore, you substitute professors and seminaries for him, you insult the Spirit of God, drive away his influences, and fill the church with a race of man-made ministers, called in a college, manufactured in a seminary, sent by a presbytery, whom God never converted, called, nor sent, and who never will profit his people. Put the word of God into the hands of a man taught by the Holy Ghost, and send him forth to preach it, and he will do more good than a whole presbytery of college-bred clergy."

This is the substance of the principal objection to theological education in this western region, and, though generally presented with a great abundance of declamation, has, I trust, not been weakened by my condensed statement of it. It is based upon one truth and three errors. The one truth is, that the Holy Spirit alone can call and qualify a person for the gospel ministry. The three errors have respect to the way in which he does so. The objector is misinformed as to the tendency of theological education, mistakes its design, and misunderstands the operations of the Holy Spirit in the communication of gifts and graces to the church.

It is freely conceded that there are unconverted men in the ministry now, even as in the days of Judas; and that, among hundreds of



fallible men, pride, sloth, or avarice will prevail sometimes over a Diotrephes, a Mark, or a Demas now, as well as in apostolic times. Our brethren, who raise the objection, are by no means free from this plague; but surely it were unfair to lay the blame of such depravity to the charge of the gospel, taught either in our schools or their pulpits. Whether heresy and vice are most fostered by ignorance and self-conceit, or by sound knowledge and strict discipline, is a simple question of fact; and I would merely ask, with reference to that swarm of preachers who assume the names of Baptists and Methodists, who procure opportunity to poison the ears of the community with their Socinianism, universalism, mormonism, and spiritualism, from which of our theological seminaries were they sent forth?

The objector mistakes the design of theological seminaries. They are not, as he would suggest, workshops for the manufacture of unconverted scholars into ministers, nor yet revival meetings for the conversion of the ungodly. Though an unconverted man has sometimes been converted by the power of the truth he is there compelled to study, yet he has no right to be there any more than he has to be at the Lord's table. The theological seminary is for believers only, and for those only who profess a call from God to the gospel ministry, and who give some credible evidence of the sincerity of their faith, and the reality of their call. If, in spite of this, unconverted men, unsent of God, intrude themselves into the seminary, under a cloak of self-delusion or hypocrisy, the blame rests on themselves. Had all the candidates for the ministry in the churches of America been subjected to three or four years' intimate and watchful intercourse with serious Christians, in a theological seminary, we should have fewer infidel lecturers, claiming to have once been preachers of the gospel. The test of a Christian character, afforded by the daily intercourse of life, is surely more trying to hypocrisy than the utterance of some stereotyped phrases in an experience meeting.

But the root and force of the objection lies in an erroneous imagination of the nature of the Spirit's work on the mind and soul. It supposes that the Holy Spirit enlightens the mind without suitable means of instruction, and that the use of such means supersedes his work. But the whole strain of Bible teaching is against such a view. The Spirit works generally by means and agencies. He could have formed the earth by a word, as he did the light, and made man a living soul by a wish; yet he represents himself as *brooding* over chaos, and *breathing* into man's nostrils. The very illustration from the rain and dew, as symbols of his influence, shows his habitual use of second causes to revive the plants of the earth; for certainly the power of God could cause them to grow without either rain or dew, if he so pleased. Hence rain and dew refer, not to those extraordinary and miraculous gifts of the Holy Ghost with which at Pentecost the church was endowed, and of which fire was the symbol, but to the ordinary gracious influences accompanying the preached word, as it is written, *Is. lv. 10, As the rain cometh down—so shall my word be.* So, when the Spirit regenerates a soul, he does so in the use of means: *Being born again, not of corruptible seed, but of incorruptible, the word of God.* The faith which is the gift of God comes not without human instrumentality: *faith cometh by hearing.* The work of sanctification is

carried on by such means as the Spirit used for commencing it: *sanc-tification through the truth*; and the hearty diligence of man is not only no hinderance to the Spirit's work, but is indispensably needful as his instrumentality: *work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do of his own good pleasure.* A right view of this truth would free our objecting friends from much error on subjects of greater importance than theological seminaries. As it is in the conversion of the individual, so of the world; the Holy Spirit does not speak in an audible voice from heaven to every individual, but employs the voices of these very ministers of the gospel, whose education we are now considering. Does, then, the Holy Spirit deviate from all the principles of his gracious operations, when he calls and qualifies one of these instruments to proclaim the gospel of his grace? Using suitable means and agencies for the accomplishment of all his other works, does he make a grand exception of the call and qualifications for the preaching of his gospel, so that, by intuition or inspiration, one becomes able in an instant to speak what he did not know, and teach what he never learned? Is it not just as reasonable and pious to sneer at prayer and reading the Bible, as mechanical religion, and denounce preaching as a hinderance to faith, and revile the whole visible church as a man-made obstacle to the world's conversion, as to decry theological teaching as a substitute for the illumination of the Holy Spirit?

But, it is alleged, the Spirit has already spoken in the Bible; and all that the minister of God's word needs is, to be able to divide it rightly, and apply it well. The Spirit is promised, to enable him to do this; and what need has any man of professors and doctors of divinity to teach him to read his Bible?

Very great need—unless, indeed, he has been inspired with an immediate knowledge of all the truths contained in the Bible, with the best words in which he shall deliver it to the world, and an acceptable way of using them. If he has, he has only to exhibit his heaven-given powers of speaking various languages, and we shall pronounce him in no need of human teachings; but if he has not been so inspired, he must have recourse to seminaries, and colleges, and sermons, and commentaries, and lectures, and lexicons, and grammars, and spelling-books—yea, and primers and horn-books—all man-made inventions—if he would know a single word of what the Holy Spirit has written in the scriptures; for the Holy Scriptures were written in Greek, Hebrew, and Chaldee, and I never saw a minister, whether Presbyterian, Methodist, or Baptist, who was born speaking any of these tongues, or who ever learned to read a chapter of any of them, or even of his English Bible, by the inspiration of the Holy Ghost, without human teaching. The man who refuses to look at the Bible till the Holy Spirit shall teach him his A, B, C, is the only consistent opponent of man-made colleges and seminaries.

Theological education is no substitute for the work of the Holy Spirit, much less its rival. It is the channel by which that light streams into the mind. It does not come, proposing to light up the man's dark mind with the farthing rushlight of heathen philosophy, any more than with the ignis fatuus of enthusiastic indolence; but it proclaims that God's sun shines down from the firmament on the multitude of his handyworks, and God's providence illumines the records



of the world's past history, and guides the wheels of its future destiny; and the light of the knowledge of the glory of God, in the face of Jesus Christ, shines on the page of revelation, all waiting to enlighten man's dark soul; and it proposes to aid him in opening the shutters of ignorance, and withdrawing the curtains of complacent prejudice, and brushing away the cobwebs of dreamy indolence, and arousing the man to take an intelligent view of the word and works of God in revelation, history, and science, that he may first know the Master he serves, and the gospel he preaches, and then be able to teach others also. So young Timothy must give up all dreams of inspiration, and sit down among his books, and give himself to reading, meditation, and doctrine, and exist in these things, with fervent prayer for the Spirit's light, that he may behold the wonders of God's law; for it is not without, but by means of, instruction, that God teaches either babes or ministers. Young Saul must sit at the feet of Gamaliel, and, even after the Lord has spoken to him from heaven, go and take instructions from Ananias; and Paul the aged must send for his parchments, and the gifted Apollos take lectures in theology from Aquila; and all who desire to teach the same gospel, must be content first to learn, as it is written, "A bishop must be blameless; holding fast the faithful word *as he hath been taught.*" Preachers of the gospel are just so many ignorant men, whom the Holy Spirit enlightens, not by dreams, and visions, and inspirations, but by instruction in the truth of the gospel first, and experience of its power afterwards; and the thorough teaching of systematic theology, so far from being a hinderance to the light of the Holy Spirit in the Church, is the indispensable condition of his presence, according to the word of Christ, *Go, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway.* Man's ignorance, and God's way of removing it, alike demand theological seminaries. R. P.

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(For the Banner of the Covenant.)

#### THE SUPPORT OF THE MINISTRY.

(Continued from page 83.)

In the previous number of the Banner, we presented some thoughts on the subject, which we now resume; and we would respectfully ask not only the attention of the membership of our church to it, but hope that this may be the cause of renewing the expression of the feelings of the ministry and people at large on this important subject; for it is one that is by no means new, *even with us*, as the readers of the Banner may well recollect some well-written articles were some time since presented from "A Layman," "Rev. J. Nevin," and others, on this subject, though under another name; for we always looked upon the "sustentation fund" scheme not as was the idea of some of its opponents, to place all the ministers on a level as to actual salary, for this would by no means be just, as a minister in the city must necessarily be at a much greater expense than one in the country; but to place them all on a level *proportionally* to their expenses. That scheme had in view a plan that rests on high authority, that "the strong should help the weak;" and in *that* we took it for granted that many of the "weak" in this respect were among us. That this



is true, our annual collections for the past two years, on thanksgiving day, have shown; and if many of the *able* in our church could only hear the replies from various quarters where it has been, *that* that has been the cause of retaining the services of one of our most honoured ministers, *at least*, with his congregation, which otherwise must have been lost to them, we doubt not that their *ability* would be more frequently shown in a tangible form. And the reason why this is not done, is, not because there is not the ability in our church; neither would we suppose for a moment that it is for the want of spirit; but a kind of listlessness has grown over us, and a delicacy among the persons interested prevents any notice of their wants; though this is undoubtedly wrong on both sides. We would not be understood by any means to say, that *our* department of the visible church is only defective, or the greatest in deficiency on this subject—by no means; the subject is felt and expressed in all the churches; and no less alarming is the decline of candidates for the gospel ministry in Great Britain than with us; and with them the deficiency is traced principally to the same cause, inadequate support. They find, as they thus express, “that the supply of the ministry is very intimately connected with the general character of its support. We should rejoice to see the average of it greatly increased. But often those who have this in their power, plead, at least in their hearts, as a reason for not increasing the salary of the ministers, that what would thus be added to their income, might as well, or better, go to the work of evangelization elsewhere. They thus satisfy themselves with giving a bare, perhaps a very bare sufficiency to their ministers; nay; they make a kind of virtue of this, forgetting that this very conduct tends directly at once to depress, and so lessen, the usefulness of the existing ministry, as to lower the class of the future supply. It is a short-sighted policy, no less injurious *in the long run* to the congregations and church which act thus, than to the ministers, who are the first to feel its effects. Schemes to aid poor students, or to assist the families of ministers which happen to be in difficulties, (very often because the church has not given the labourer his just hire,) we look upon only as expedients to make the best of a bad system. Raise the remuneration of the ministry to what is fair—we ask no more—and these shifts will cease to be necessary. Let it be remembered by the church at large that our ministers might have been laymen; that many of them declined openings and opportunities for success in lucrative professions, or in mercantile life, and if they had spent a tithe of the intellect which is expended in the profession of their choice in either of the above, their finances would have presented a very different aspect.” As we said before, “the disease was spread over all the land,” we find that it has spread over more lands than ours, and we hope that the time is at hand when something will be done to arrest its progress.

We have not before us in the remarks made on this subject the advocating of any particular “scheme” as to how the great end in view may be accomplished. Our only object is to call the attention of the church at large to the want of which we have spoken, and leave it with them to do their duty; and, having seen what was the practice in the Jewish dispensation, hear what are some of the injunctions in the Christian dispensation. Paul says “the elders that labour in the word and doctrine are worthy of double honour. Do ye

not know that they which minister about holy things live of the the things of the temple? And they that wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live by the gospel." We would leave this entire matter with the people, and ask them to take the subject into consideration. Do not suppose for a moment that we are advocating the principle that ministers have a right to, or may demand more than a respectable sustenance, for more than this they may not, and more than this we think they do not demand. But that they have a right to a respectable support we presume none will deny. Our ministers never expected that their profession would be one of gain; but while this is so, they are entitled to expect that it shall be made one of comfort, which many know that it is not. We hope that the church, and especially the laymen, will take hold of this subject, as we believe that in many quarters all that is wanting is a beginning. We are fully aware that the subject is a delicate one, and perhaps here is a reason why it is left untouched. No doubt it is; for how frequently may it be seen that all the funds of a congregation have prospered except one, because all but one received their impulse from the ministry, and for it no one else was found to speak. Need we say that that one was the minister's salary? Although in the ministry, we are by no means, we must say to our readers, personally interested in this matter; for "our congregation" remember their minister's wants, and are ever ready to supply them. We speak solely on behalf of those in our church whom we know *are* interested. But delicacy seals their mouths, injures their usefulness, and hinders the rapid increase of young men from coming forward to the object of their souls, the work of the ministry. We would close our remarks on this subject with the words of inspiration:—"Render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour." A.

[For the Banner of the Covenant.]

#### WHAT HAVE INDIA MISSIONS ACCOMPLISHED ?

WHAT progress has been made towards the evangelization of India? This question may not be so easily answered as might at first sight appear. When Jacob had rendered three and a half of the seven years' service, which he had promised Laban for his daughter, Rachel, he knew that one-half of his work was accomplished. But, suppose instead of engaging to give seven years' service he had promised to erect a large building, it would not have been so easy for him to know when his work was half done. In accomplishing it, he must procure the workmen and the material, then he must hew the beams, split the boards, and so prepare the various materials for their positions in the building. The work is so varied that it would be no easy matter for him to know when it was half accomplished. But, if difficult for *him*, much more so for a mere observer, unacquainted with the work. Such a one might look over the proposed seat of the building, and seeing the foundation not yet laid, and not knowing that the stones were all cut, the beams all hewed, the fixtures all prepared and ready for being brought to the spot and joined to-

gether in the building, might suppose that nothing had yet been accomplished in the work, when, in reality, it was almost completed. Now, in building up Christ's kingdom in India, the great Master Builder may know how rapidly the work is progressing, and how soon it will be finished, while we, but little acquainted with the amount of preparatory work already done, may have a very erroneous idea of its progress.

Let us inquire whether any preparations have yet been made. Perhaps the material is nearly all ready, the preparatory work nearly all performed, so that, in a day, as it were, the noble edifice may be erected from its very foundation. "Nations shall be born in a day." Are the workmen yet secured? Let us see. Fifty years ago, what Christian even thought of Christ's kingdom being established in India, much less that *he* had anything to do in that matter; now, what Christian does not acknowledge that he has, in one way or another, something to do in this work? Is not all Christendom under the most solemn engagements to perform it? Fifty years ago, how small were the pecuniary resources in the hands of Christians for its accomplishment; now, how ample! Then, how almost impossible for the missionary to obtain even an entrance into the field; now, the gates are open wide, and the occupants, with outstretched arms, are beseeching the missionary to enter. Truly, have not vast preparations been already made? Indeed, are not all the materials ready, all the preparations completed? Is it not now time that the workmen be ordered to the spot, and to the direct construction of the building? "Has not the time to favour Zion come?"

Nor is this *preparatory* work all that has been done towards the evangelization of India. Although, this is much—vastly more than the most hopeful Christian of twenty years ago dared to expect after many times as long a period—yet has not at least *something* been done there in the more direct establishment of Christ's kingdom? Have not some of the workmen actually entered the field, broken ground, and commenced the building? Fifty years ago, scarcely any of the natives could obtain, in their own language, the Bible or any other book, by which they could learn the way of eternal life; now not a native need be destitute of these. Twenty-five printing establishments are in their midst constantly pouring them forth among them. Then, no Christian schools; now, more than *two thousand*, with *eighty thousand* scholars. Then, scarcely ten preachers; now, more than a *thousand* devote their entire time to the direct instruction of others in saving truth, more than *two-thirds* of whom have themselves been brought from the ranks of heathenism. Then, scarcely a congregation of Christian worshippers; now nearly *four hundred*, with about *twenty thousand* native church members, and with communities of nearly a *hundred and twenty thousand*, who have at least renounced heathenism. Truly, are these not glorious results? Hath not God been on our side?

Should the work cease at this point, and not another soul be saved by it, do not the results already balance the expenditure? Ask any one of those thousands, who once were sunk in Hindoo superstition, but who now surround the throne of God and the Lamb, and, with a depth of gratitude which none but such can ever know, look back on "that hoariest and most consolidated of this world's heathenisms,"



from which they have been rescued, or glance down into that bottomless abyss of endless woe from which they have been saved; or ask any of the thousands—yes, *thousands*—who, although still battling on India's plains against their former heathenism, yet rejoice in the confident hope of a blessed immortality: ask any one of these if the good already accomplished does not abundantly compensate for all the labour performed. X.

## I. SUMMARY VIEW OF PROTESTANT MISSIONS.

MISSION FIELDS.	Missionaries.	Assistants.	Native Helpers.	Communicants.	Scholars.
American Indians, . . . .	125	259		9,868	2,477
Spanish American States, . . . .	11	2		503	326
Guinea and West Indies, . . . .	218	137	236	76,072	16,868
Africa, North and East, . . . .	6	2	3		
“ Western, . . . .	107	100	100	13,196	12,138
“ South, . . . .	152	72	13	11,193	12,480
Asia, Western, . . . .	74	87	88	380	2,811
“ India and Ceylon, . . . .	419	120	1,636	19,651	79,466
“ Burmah and Siam, . . . .	39	42	132	7,035	1,062
“ China, . . . .	72	58	19	237	798
Islands, China Sea and Pacific, . . . .	146	55	513	42,518	53,466
Total, . . . .	1,369	934	2,737	180,653	181,792

## II. SUMMARY VIEW OF PROTESTANT MISSIONARIES.

Congregational, . . . .	366
Episcopal, . . . .	294
Methodist, . . . .	159
Moravian, . . . .	158
Presbyterian, . . . .	365
Unknown, . . . .	27

1,369

RELIGIONS OF MANKIND.	CHRISTIANS.
Paganism, . . . . 600,000,000	Protestant, . . . . 85,000,000
Mohammedanism, . . . . 120,000,000	Armenian, Nestorian, &c. 5,000,000
Judaism, . . . . 5,000,000	Greek, . . . . 50,000,000
Christianity, . . . . 275,000,000	Romanist, . . . . 135,000,000
<u>1,000,000,000</u>	<u>275,000,000</u>



[For the Banner of the Covenant.]

## STATISTICS.

Some very worthy people have a horror of statistics. They do not know that long rows of figures are of much use; very few read them, and it is not easy to see how they promote spiritual religion. Besides, it is feared that publishing the doings of each congregation, the contributions for the spread of the gospel, and the increase of communicants, and so forth, may have a tendency to nourish pride, may become a kind of trumpet blowing before the prosperous church, and perhaps provoke a plague like that which decimated Israel when Satan tempted David to number the people.

Now I am favourable to statistics, because in my opinion they ought, in the present state of the church at least, to nourish humility. So far from reading a page of statistics, even of the most prosperous churches with any feelings of self-complacency, methinks that the figures are a display of the church's sackcloth and ashes. A church holds the truth of the gospel in her creed; a faithful minister preaches it to unconverted men, in a community of which more than half believe not; one hundred and four times in the year, with diligence, preparation, and prayer, he offers Christ and salvation to them, and what is the result? The time was when the very same gospel, preached by men of no greater talents and far less learning, continually converted souls. Not on Sabbath days merely, but all through the week the work went on; "And the Lord added to the church *daily* such as should be saved." Hundreds, yea thousands, were converted by one sermon. But what is the amount of fruit of the one hundred and four sermons preached by the most talented and faithful minister now? Will the comparison with the days of the church's first love inflate his mind with vain-glory, or fill his soul with self-complacency? Alas, there is little space for pride to build her temple on in the breadth of a page of our church statistics; and small will be the dome sustained by the columns of our missionary contributions. Church members, whose weekly outlay for themselves amounts to ten, fifteen, or twenty *dollars* per week, are found to lay out in the extension of the kingdom of the donor of their property, and the bestower of their income, and the saviour of their souls, five, ten, or fifteen *cents* weekly, and perhaps grudge a part of that. So far from the publication of a church's statistics savouring of trumpet blowing, I am persuaded every right-minded Christian views such a sheet as an humbling public confession of sin before God and the world.

It is deeply to be regretted that so few read the statistics of the churches, and that fewer still ponder the sad and serious truths contained in their unpretending columns. But it is still more to be lamented that so few facts are furnished in this shape to those who would read and ponder them. If the statistics of the church are so important that large portions of the Bible are occupied with the names and numbers of the people of God, and with detailed accounts of the brass, and silver, and gold, and fine linen, and red morocco, and looking glasses, and wagons, and oxen, and sheep, oil and flour, precious stones, frankincense and myrrh, barley loaves and alabaster boxes of ointment, barrels of meal and cruises of oil, pieces of broiled fish and



honeycomb in Galilee, and farms in Cyprus, widow's mites in Jerusalem, and crowns of gold in heaven, contributed for the service of Christ, surely such matters may and ought to fill a larger space in the history of the church now. The religion that is too spiritual for such facts and figures had better suspect itself of arising from some other source than the Bible, and read and ponder the 35th chapter of Exodus, the 1st, 2d, and 7th of Numbers, the first eight chapters of 1st Chronicles, and the last chapter of that book, the 1st, 2d, and 8th chapters of Ezra, the 7th, 11th, and 12th chapters of Nehemiah, and particularly the 7th chapter of Revelation, with the connexion in which these Bible statistics are presented to our view.

The Synod of our church impressed with the very reasonable idea, that she cannot provide for the wants of the people under her care, unless she knows who, and where, and how many they are, has over and again directed returns to be made of the numbers of the respective congregations. The form for this purpose will be found on the last page of the Directory. The Treasurer of Synod presents annually a view of the sums contributed by the respective congregations for Home and Foreign Missions; but a very large amount is annually contributed to the cause of Christ through the Bible, Tract, Sabbath School, Jews, and other associations, by the majority of our congregations, and their contributions are equally worthy of a place on the record of the church's history. Further, if the due support of the gospel ministry be an ordinance of Christ which Synod is bound to preserve in its purity, it is plainly indispensable that correct accounts of the contributions for this purpose should be *annually* laid on her table. No effective plan of sustentation or aid to weak congregations can *even be formed*, much less carried into effect, without a knowledge of the nature and amount of the aid necessary in the whole church, and in each particular locality; and, as the numbers and circumstances of churches are constantly varying, this knowledge can only be obtained by a *correct annual report* from each congregation, vacant and settled. The principal difficulty in the way of the Committee on the Sustentation fund is the want of such knowledge.

If these remarks have satisfied the readers of the Banner that statistical reports have scriptural warrant, tend to the promotion of spirituality in religion, and are indispensably needful to the Synod in aiding the extension of the gospel, I have a practical application to make of my subject.

Let every clerk of session in our church fill up the form of report\* which he will find on the last page of this Banner, and enclose it before the first of May, to the stated clerk of Synod, *Rev. John N. McLeod, D. D., New York.* R. P.

[For the Banner of the Covenant.]

#### CHURCH EXTENSION.

THE question has often pressed itself upon my mind, why it is that the ministry of the Reformed Presbyterian Church, now, after a lapse of fifty years and more, since its organization in the United States,

\* In pencil, as ink does not write legibly on printing paper.

numbers only about fifty, when other churches, organized but a few years previous, or perhaps since, number their ministers by hundreds, and even thousands. This is a question that every one that earnestly desires the conversion of the world, and yet loves the Reformed Presbyterian Church, must meet and dispose of in some way or other. What is the answer, then, that must be given to it? Many causes have contributed to retard our growth as a Church, and it is in vain, therefore, to seek for an answer to the question in any *particular cause*. The great cause (and it is the only one that we will notice now,) is, we believe, a *shameful neglect* on the part of *parents* and *ministers* to encourage the young men of the Church to educate themselves for the work of the ministry. Some have done well—nobly, and these, of course, are excepted; but others have done comparatively nothing. Talent has been allowed to grow up and turn aside to other professions, that would have adorned the pulpit, had it entered it. Much is now lying buried, undeveloped, and uncultivated, for want of proper encouragement and aid. Ministers have not been on the look out for piety and talent—they have not had their eyes open in reference to the wants of the Church—they have not pressed this matter upon parents as they should have done—they have not shown them that it was not only their duty to *dedicate* their sons to the Lord, but also to *educate* them for the Lord. Hence, parents have not felt it to be their duty; and they have chosen other callings for their sons, more in reference to their comfort and success in this life than to the extension of the Church of God. All the proof that is necessary on this point is the fact, that now, in our seminary, there are but four or five students. Who is to blame for this state of matters? Will it do to resolve it all into the sovereignty of God, and say, that the ways of Providence are mysterious? Surely not. He who has been exalted as the Church's Head has promised to "give gifts" unto the Church, and his promise is sure. It cannot fail. He will do his part, if we will do ours. And He has done his part. He has given the Church the talent necessary. There are hundreds of young men in the Church with talents that would shine in the ministry, if properly educated. These young men, we have reason to believe, have piety also. In neither of these respects has the promise of the Redeemer failed. If we do not, then, see young men, in scores, coming forward and entering the ministry, the fault is with the ministry of the Church and with parents. The small pecuniary support that ministers receive—the privations and hardships necessarily connected with ministerial life, may have had something to do in deterring some good young men from entering the ministry. But, if proper encouragement is given, and at the proper time, I apprehend that few will be kept back by such causes. Can this encouragement, then, not be given? Cannot ministers press continually the claims of 800,000,000 of heathen upon the young men of their congregations? Can they not visit these young men in private, and talk to them, and encourage them to give themselves to this work? Can they not urge this matter upon parents? There is no reason why the Reformed Presbyterian Church may not have five hundred ministers in fifteen years, if pastors and parents will only go to work in earnest.

There are fifty organized congregations in the United States.

Cannot each congregation give us ten students of theology in the next fifteen years? They can, if they will. Without some extra effort of this kind, things will grow worse with us instead of better. So long have we been "living at this poor, dying rate," that many have become discouraged. The people cannot be brought to sustain a seminary with three professors and half a dozen students. Young men become discouraged, and turn aside, and enter other professions, or other churches. How many are there in the Church, then, that will make an effort to bring forward ten young men for the ministry in the next fifteen years? How many will aim to bring forward five? Surely, no one that loves the Church, in which he labours, and a dying world, ought to aim at less. Let there be concert of action in this matter, and, at the same time, let a generous emulation provoke each other to activity.

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[For the Banner of the Covenant.]

A VOICE FROM THE STUDENTS.

The session of the Theological Seminary having come to a close, the students have directed that a few words be addressed to the church, concerning their winter's work, and the necessity which exists for giving the Seminary a more liberal and hearty support. And in regard to our winter's work we would say, that while it has been one of much labour, it has also been one productive of much benefit. We have, each one, felt that it hath been "good for us to be here." The professors have, by their untiring exertions, made the session one of profit, and the citizens, by their hospitality, their encouragement, and their *assistance*, made it one of pleasure. And it is now, after having enjoyed the pleasure, undergone the labour, and reaped the profit of one session, that we come before the church, and thank her that she hath again established the seminary: that she hath placed it in this city of many and peculiar advantages; and that such competent and reliable instructors have been placed over it. But, while we return thanks for the advantages enjoyed, we do not rest here, but ask, beseech of the church, that she will not only continue unto us these advantages, but also, that she will place them upon such a sure and permanent foundation, that others who may come after us, will be enabled to reap the benefits of them.

Our church surely is able to support a Seminary, and why does she not do so? Is it because there is no necessity for one? Do we wish evidence that one is required? Behold, the alarmingly few candidates for the ministry that have been presenting themselves during the last four and five years. Behold, the many vacancies which are at present within our church. Behold the many promising openings that are neglected from the want of labourers. Behold, the impressive, the importunate, the persistent cry for assistance, which comes from the foreign field. Can any one behold all this, and yet say we have no need for a Seminary? Can he refuse to come forward and give his support to the Seminary? If, reader, you are a member of a vacancy in the Reformed Presbyterian Church, and have been desiring, have been praying, many long and sorrowful years, that yourself and children may enjoy the privileges of that church, remember that God works by means of second causes, and that your hopes will



not be realized unless you *support your Seminary*. Or perhaps you are enjoying the ministry of the gospel. If so, remember that your minister is but mortal, that he may be cut off any moment; and in the happening of such an event, what would be your state? you would most likely draw out many weary, weary months and years ere you could have his place supplied; you would likely see your children one by one forsaking the church of their fathers; you would see your congregation, once flourishing and active, wasted, imbecile and lifeless. That, then, you may continue to enjoy the ministry of your own church, and that your children after you may enjoy it, *support your Seminary*. Do you love "the genuine modern representative of Scotland's ancient and apostolic church?" Do you wish to see it flourish, strengthen and expand in this land of civil and religious liberty? Do you wish to see her "lengthen her cords and strengthen her stakes," until she shall fill the whole earth? If you do, *support her Seminary*.

And as to the kind of support which you should give, we should perhaps say first, give it your prayers, but, believing as we do, that there is none in our church who does not frequently and fervently pray to "the Lord of the harvest, that he would send forth labourers into his harvest," we say, first, give it your contributions. Show that your prayers are true and earnest, by giving of your means, as God has enabled you. Let not your desire for the increase of the church be a secret between you and God, but let at least one other know it,—the treasurer of the Seminary.

But second, give your support to the Seminary by preparing for, and sending to it your *sons*. If the members of the church do not dedicate and give up their sons to this work, from whence will the labourers come? It is to you the church looks; it is to you that God looks; see that He and it do not look in vain.

But, reader, perhaps you are a young man; one to whom God has given the opportunity and the privilege of receiving a liberal education; consider, reflect, weigh thoroughly why it is that God has, in a time of destitution to the church, given to you such a privilege. Ere you enter upon any profession in life, be thoroughly convinced that that is the work for which God has designed you; be so convinced that you can give a satisfactory answer to Him on the day of final account. And if, after reflecting on God's providence, in regard to yourself, you should feel that the ministry is the work for which He has designed you, it will afford us great pleasure to welcome you as a student on the coming winter. In behalf of the students,

R. M.

(For the Banner of the Covenant.)

#### REFLECTIONS OCCASIONED BY THE DEATH OF A CHILD.

"And it came to pass on the seventh day, that the child died."—2 Sam. xiii. 18.

The children of believers, are claimed by the Lord, as of His special heritage.—Ps. cxxvii. 3. What an honour to believers, as such! And oh! what a blessing to the children themselves. Yes, and what a comfort to believing parents, that God claims and acknowledges the children of believers, dying in infancy, as his own *anointed ones*.

Why then does God take them away in infancy at all? Why not spare them to become active and efficient witnesses to His truth?

Were the matter left to the parent's choice, the choice would, doubtless, always be, if well, spare them; but God *alone*, knows what is *best* for both parent and child; and connected with this end, and His own glory, He always acts. How important for the Christian parent to keep this always in view, while he humbly and dutifully attempts to scan some, at least, of the causes why God takes from the tender embraces of the parent some of the *beloved* anointed little ones.

These causes may be,—First: lest the child might draw too much of the parent's affection from Him, who *is* the proper, and *ought* to be the *supreme* object thereof,—God. And how hard it is to keep the affections straight; to keep the heart in its right place, steadfastly fixed on the right object, when, by the *lispings*, *prattling*, and *enchancing* influences of the image of the Creator, in miniature, the whole tenderness of parental humanity is roused, and the heart of the most devoted Christian parent is liable to be led captive into an offence against his heavenly Father. How hard, I say, it is to guard thoroughly against this, the Christian parent only knows.

But, second, besides, and apart from this, God is pleased to try the patience and faith of his own children and most devoted servants, by the removal of dear children. To know how God can support them under heavy bereavements and severe trials, is good for themselves; it shows the power and value of religion to others, and it confounds the accuser of the brethren of Christ. Job's case establishes this point. Other causes God may, and no doubt has, for removing the children of believers in infancy; and among these may be noticed, that suggested by the scripture at the head of this article. It is stated distinctly and emphatically, "on the *seventh* day, the child died." About the way of this child's coming into existence, there was something morally wrong; and God says, that it shall surely die. And die it did, on the *seventh* day; that is, before the day on which, according to the provisions of the Abrahamic covenant, it should have been presented to the Lord, for the seal of the covenant; this privilege is a great blessing to believers in covenant mercies. But, of this privilege, honour and blessing, David was deprived, and this, no doubt, embittered his sorrow, when the child was removed. Hence, let us learn, that privilege, blessing and honour, to be such, must be come at in the right way. When parents know that they have had the opportunity, and have embraced it, to give their children formally to the Lord; then, should it please the Lord to call them up, great is their cause of thankfulness. The brother, to whose bereavement of this kind, the attention of the writer has just been turned, has this great cause of thankfulness. From the Lord he received his little son. To the Lord it was his privilege, honour and blessing, to dedicate him, and now that same Lord, Master, Saviour, has taken him to be with himself in glory. C.

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ADDRESS

*To the Ministers, Elders, and Members of the Reformed Presbyterian Church, and to all who are disposed to assist them in Foreign Missionary Operations.*

Brethren, Beloved in the Lord,—You are, no doubt, generally aware that the two brethren, solemnly selected and appointed by our



last General Synod to go as missionaries to India, have intimated their willingness to comply with the call, addressed to them in the name of our Lord Jesus Christ, and on behalf of the perishing millions of a heathen land. It is proposed to send them out during the coming summer—early in the month of August, if it be possible. Arrangements have been made, in regard to the subject, with the Board of Foreign Missions of the General Assembly; and the facilities so kindly afforded by that Board to the brethren already in the field, we are happy to say, will be extended to the brethren whom we now propose to send out. It devolves on us to provide for the outfit and voyage, for the inland journey, and for the residence required in India; after which, the same annual payments, as are now made for Rev. Messrs. Campbell, Caldwell, and Woodside, will be required for Messrs. Heron and Calderwood.

In order to obtain the funds which will be requisite, *earnest and immediate* exertion will be *absolutely necessary*. The funds in the treasury are now very low, and the amount needed is about \$5,000. This may appear a large demand; but when we consider that it would require a contribution at the rate of only about seventy-five cents from each member of our churches, it does not appear at all beyond our ability. Who is there unable to give a sum so small as this, and are there not many who can give far more? Were it necessary to exercise some *self-denial* to furnish it, surely this would not be refused by those who have “taken up the cross of Christ, and are following him.” “Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.” Those who have the Spirit of Christ, and desire to imitate his holy example, will be willing to make far greater sacrifices than any which may be requisite for the object now presented to your attention. We feel sure that it *can* be done, if we are *willing* to do it.

But while we urge the duty on general grounds, we would not forget the especial reasons which should stimulate us to present and vigorous action. The calls of the brethren in India have been loud and long; and they have, (none can doubt or deny,) given no exaggerated representation of the condition of the region where they live, and the urgent need there is of some to come to help them, as they are ready to sink under the labours in which they are engaged. What are the four hundred missionaries sent out to India, in connexion with all evangelical churches, compared with its hundred and fifty millions of inhabitants? How is it possible, with so small a number, to reach the multitudes who are daily sinking into eternal death? And yet the whole country is accessible; and the door is opened fully and freely to the preaching of the gospel. The *responsibility* rests upon the church; it rests upon *all* and upon *each* of its members.

We think, dear brethren, that it must be evident that Divine Providence is now plainly indicating to us the path of duty. The persons who are willing to go have been proposed, and they will be ready. Shall they be *detained at home* because we will *not furnish the means*? We feel sure this cannot be; and with confidence we anticipate that your liberality will be so great as to enable the Board without delay to send them.



## THE THEOLOGICAL SEMINARY.

Presuming that all our congregations feel interested in the success of the Theological Seminary, and desire its prosperity, the following brief statement of its affairs is presented by order of the Board of Superintendents.

At the opening of the seminary, in November, the Board of Trustees of the First Reformed Presbyterian Church generously offered the rooms, connected with their church building, for the use of the professors and students in attending to their respective duties.

During the session of four months, the professors met with the students on five days in the week, to give instruction in their respective departments. Rev. Dr. Crawford gave instruction in Didactic and Pastoral Theology; Rev. Professor Wylie delivered lectures on the Westminster Confession and on Church History, and instructed in the Hebrew, Chaldee, and Greek languages, including Exegetical Theology and Biblical Literature. From this it will be seen that the course of instruction is thorough, and well-adapted, under the blessing of God, to make able ministers of the New Testament.

It may be here stated, that a communication was received at the opening of the seminary, from Rev. Professor M<sup>c</sup>Millan, in which he intimated, amongst other things, that he could not be present at this session of the seminary.

His communication was referred to General Synod, at its next meeting, in the city of Pittsburgh.

The number of students, as might have been expected, was not large. There were three in regular attendance, and two who attended informally. But even this number (all things considered) may be regarded as encouraging; and should the seminary be properly sustained by the church, may we not hope that, with the blessing of the church's Head and King, the number of students and candidates for the holy ministry will be greatly increased?

God does not despise the day of small things. On the 1st Wednesday of March, the 7th instant, the closing exercises of the session took place in the Lecture-room of the First Reformed Presbyterian Church. Discourses were delivered by the students, as specimens of improvement, which gave general satisfaction. The examination, as far as it extended, was declared satisfactory by those of the superintendents who were able to be in attendance. It is a matter of regret that, on this occasion, so few of the superintendents were present. The Rev. Dr. M<sup>c</sup>Leod, President of the Board, was prevented from attending by sickness.

It is expected that two of the young men, in attendance this session, will be licensed to preach the gospel in the course of the spring.

The first session of the seminary, having now been brought to a close, the question naturally arises, What has the church done to sustain it? In establishing this institution, Synod resolved that, for the present, each professor should be paid a salary of \$300. This was doubtless done in good faith. According to this arrangement, \$600 are now due, for the payment of which the church is now bound. Every presbytery represented in Synod is bound to aid in discharging this obligation.

And yet, although in October last the superintendents issued an address, requesting pastors and sessions to take measures for raising funds for the support of the seminary, scarcely anything has been received as yet for this object. Regretting this delay, the Board of Superintendents would again earnestly and respectfully call the attention of the church to this matter. Let every congregation send forward its contribution for the seminary without delay, in order that the debt now due may be paid. If the church desires to have a Theological Seminary, for the training of young men for the ministry, is it not reasonable to expect that she will sustain it?

In conclusion, we commend this "school of the prophets" to the cordial support, the sympathies, and the prayers of the church, praying that the blessing of her great King and Head may descend upon it, making it a blessing to the church and to the world.

"The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

By order of the

BOARD OF SUPERINTENDENTS

*of the Theological Seminary.*

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#### THE PITTSBURGH CHURCH CASE.

The following, from a Pittsburgh paper, presents a case of considerable interest, both from the amount of property involved, and the principles upon which the decision of the courts was based. The late Rev. Dr. John Black was the former pastor of the church against which the writ of ejectment was brought, and was the associate of the late Dr. Alexander M'Leod of New York, and Dr. S. B. Wylie, of Philadelphia, in laying the foundations of the Reformed Presbyterian Church in the United States, some fifty years ago. The principles upon which the courts of Pennsylvania have decided this case are the same as those affirmed by Chancellor Walworth, in deciding the case of the First Reformed Presbyterian Church, New York, (Rev. Dr. M'Leod's,) when a similar attempt was made by a party seceding from them, some twenty years ago.

In both instances a party had seceded from the church in possession, and then laid claim to the property of the body they had left. The civil courts decide that even if all the alleged differences in religious faith were proved to be true, it would not furnish reason for the ejectment of those legally and equitably in possession. They therefore refuse to disturb them. The property immediately in question, in Pittsburgh, is valued at thirty thousand dollars. Rev. Drs. M'Leod, of New York; Black, of Allegheny; Guthrie, Wilson, and others, were present as witnesses; and great interest was taken in the trial, which lasted nearly four days.

REFORMED PRESBYTERIAN CHURCH CASE.—This was a suit of ejectment brought by Rev. Mr. Sproul's church, of Pittsburgh and Allegheny, against the trustees of the First Reformed Presbyterian Church, Pittsburgh, (Rev. Mr. Douglass,) to dispossess them of their property. The ground assumed by the plaintiffs was, that the congregation in possession had departed from the original principles of the church, and thus violated their trust, and that therefore the property should vest in them, as adherents to the ancient faith and practice. This the defendants denied, affirming their adherence to the principles and order of the church, charging plaintiffs with having made a secession, and maintaining that they (the defendants) were the regular successors, both in law and equity, of the original holders of the property in question. It appeared from the evidence, that in 1833, a division had taken place in the Reformed Presbyterian Church in the United States. The reason of this division was a difference of sentiment respecting the civil relations of the members of the church to the constitution and government of the United States.

The party represented by the plaintiffs affirm that the constitution is atheistic and immoral, and therefore unworthy of recognition and support, while the church to which defendants belong believe it to be essentially moral and right; and, although it may contain defects, well calculated to answer the ends of civil government. They, therefore, (while they do not prescribe it as a term of communion,) allow their members all liberty to support the constitution as do the rest of their fellow citizens. Thus, the difference, so far as religious duty is concerned, between the bodies represented by plaintiffs and defendants re-

pectively, as it came out in the pleadings, would seem to be a *matter of fact rather than of principle*,—the fact being the morality or immorality of the constitution and government of the United States. Certain questions of ecclesiastical discipline were also presented to the Court, on which the plaintiffs seemed to lay great stress, the judicatories with which they are connected having attempted to exercise censure upon certain ministers and elders who had declared the opinion that the United States government is the moral ordinance of God, and the best that is in existence.

Defendants denied that censure had been inflicted by any lawful court, and showed by various testimony that the Synod and Church to which plaintiffs belong are new organizations, taking their rise in a secession from the Supreme Judicatory, occurring in 1833. It appeared, too, in the progress of the trial, that the plaintiffs had not disturbed this question while the late Rev. Dr. John Black was alive, although the division took place nearly twenty-two years ago: and also that they were a small minority when they withdrew from Dr. Black's ministry, and that they had contributed less than one hundred dollars to the property, the whole of which they now claim. The proceedings were conducted with great ability by the respective counsel.

After the testimony was heard, Judge Williams declined going into any consideration of the question of faith or order which had been presented, as not being the proper subjects of cognizance by the civil tribunals: and instructed the jury that the plaintiffs had established no claim, either in law or equity, to the property of the First Reformed Presbyterian Church in Pittsburgh. Under this charge, the jury gave their verdict for defendants. The charge of the Judge was lucid and impressive. It contained some fine allusions to the history of the Reformed Presbyterian Church, and tendered some excellent advice to religious men and bodies on the evils of division. It told well in favour of good morals on the mass of men which filled the Court House.

**IMPORTANT DECISION.—REFORMED PRESBYTERIAN CHURCH CASE.**—The following is the decision of this interesting case, copied from a Pittsburgh paper.

The plaintiffs are a congregation in Pittsburgh and Allegheny City, Pa., composed originally of persons seceding from the Rev. Dr. John Black's Church, more than twenty years ago, on account of a dispute respecting the relations of the church to the government of the country. Although the question had remained undisturbed before, they come in after Dr. Black's death and make a claim to the whole property of the body they had left, valued at \$30,000. The question is substantially the same as that presented many years ago in this city, by a number of persons who left Rev. Dr. McLeod's Church, and claimed its property. And the decision of the courts in Pennsylvania is on similar principles to those affirmed by the Chancellor in that case. Refusing to decide authoritatively on the theological questions involved, the courts leave the property in the hands of the church in possession, and refuse to admit the claims of the seceding party. The defendants in this case are "the Trustees of the First Reformed Presbyterian Church, Pittsburgh, (formerly Rev. Dr. Black's,) now under the care of Rev. John Douglass. They adhere to the General Synod of the Reformed Presbyterian Church in the United States.

Mr. Stanton for the defence, asked the Court to charge the Jury according to the three following propositions:

*First*, That the defendants being in possession of the premises described in the writ, the law presumes that possession to be lawful, and the plaintiffs cannot recover in this action, without showing a better title in themselves, either legal or equitable.

*Second*. That the plaintiffs have shown no legal or equitable title to the premises, and cannot recover.



*Third.* That upon the whole case, taking all the evidence to be true, the plaintiffs cannot recover.

Judge Williams gave a succinct, lucid, and impartial statement of the whole case from its inception to the present time, presenting all the facts disclosed in evidence clearly before the minds of the jury. Having concluded his historical statement, he remarked, substantially, that the question before the court is simply this: Have these plaintiffs shown a title to the property, either legal or equitable? The deed conveying the church property (on Plum Alley) was made to certain trustees and their successors, to have and to hold that property as the Reformed Presbyterian congregation of Pittsburgh. Admitting that the deed has descended to the trustees, the deed is to the Reformed Presbyterian congregation of Pittsburgh. The plaintiffs do not hold this title; they are the Reformed Presbyterian congregation of Pittsburgh and Allegheny. That is not the same congregation to which the deed was made—that is a separate and distinct organization. So the plaintiffs have not the legal title.

But it is said they have the equitable title. It is contended that they contributed something to the re-erection of the church in 183—. That does not give them any right to an undivided recovery of the property. Some of them were members of that congregation, but they voluntarily withdrew. So they have no equitable title. The jury must therefore bring in a verdict for the defendants. The first, second, and third propositions submitted by defendants' counsel are affirmed.

A verdict for the defendants was thereupon accordingly rendered by the jury.

The above articles, the former of which is from the New York Observer, and the latter from the Christian Intelligencer, state with general correctness the facts of this case. The decisions are righteous, and, we trust, will settle these property questions forever. It was with extreme regret that we found our former brethren reviving these agitating matters, and manifesting so much of the unhappy spirit of former times, which, we had hoped, had entirely exhausted itself. And we are glad to know that the whole movement was very much disapproved of by many among themselves. We would much prefer to meet them on some platform where we could act together for the glory of God, the salvation of men, and the enlightened exhibition of the glorious principles of the covenanted reformation. In this case, as in all others of a similar character, we rejoice to know that the brethren with whom we act have been simply

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A POOR MAN'S WISH.—I asked a student what three things he most wished. He said:—"Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "money, money, money!" I asked a pauper, and he faintly said, "bread, bread, bread!" I asked the drunkard, and he loudly called for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame, and pleasure." I asked the poor man who had long bore the character of an experienced Christian; he replied, that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly that I may be with Christ." I have thought much of his answer, and the more I think of it, the wiser it seems.

## Foreign Missions.

(For the Banner of the Covenant.)

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

*Dehra Dhoon, Jan. 2, 1855.*

My Dear Mr. Stuart,—I have not written so frequently of late as I formerly did. But I trust you, and other dear friends in America, will not consider that my feelings of gratitude, esteem, and friendship, are becoming blunted by time and distance. The truth is, I have been literally pressed for time. Duties are daily and weekly growing upon me; so that, although never before in more robust health and vigour, both of body and mind, I never before was so much tried with business.

I find, as my acquaintance extends in India, I am led into more local correspondence; and the full pressure of station duties I find come so heavily, that all my time and strength are required for them. I must, however, in future, do more home correspondence.

My building operations have for some time engrossed a large share of attention, but they are now drawing towards a close. I shall be more at leisure for in-door occupations, and then I hope the "Banner" will not be so neglected.

Your last very kind letter to me greatly relieved my mind, inasmuch as it shows me that *Dehra* is to be cared for, and not treated as an outsider. Of this I am exceedingly glad; for I think ere long it will be found that *Dehra* is one of the most desirable localities for a Mission in all India.

On Sabbath, while preaching to a large crowd of natives, I had as hearers people from Chinese Tartary—people from hundreds of miles distant, in the mountains. During the cold season, we have a great many such here; who all come to trade, and who never at any other season venture down from their elevated abodes. This fact alone shows the vast importance of having a position from which we may influence the Tartar tribes to the North, and send with them the glad tidings of Jesus and salvation towards the unknown regions beyond the snowy range. Our schools, too, are growing into importance. There is a steady increase. From two little boys, twelve months ago, we commence the present year with *one hundred and twenty* boys. Even this large number, I trust, will be nearly doubled during the ensuing year. Now I am sure our church at home will not cripple our operations for want of a *few dollars* to make these operations efficient. I may mention a new feature in our operations here, which you will be happy to learn we have introduced successfully. It is the exacting of an *entrance fee* from the pupils. Boys who enter the Persian department pay four annas, (about twelve and a half cents;) and those who enter the English, pay one rupee, (or fifty cents.) This is a step which we have taken, without any sensible diminution in the number of those who enter. I do not calculate much on the revenue to be derived from such a source; but it is of importance, as showing that we are gaining decided ground among the people, when they are willing to pay for their education.

The church and school building has been retarded by various causes, more than I had anticipated; but it is now ready for the roof, and the

roof is ready for it; so that I trust ere long to be able to inform you that we have entered it.

I hope when Mr. Calderwood comes out, you will be able to send me a *bell* for it. I will, one of these days, send you an elevation plan of the building, so that you may have an idea of what it is like. It stands in the very centre of the native population, and the sound of its bell will be heard throughout the entire place; and stretching far beyond, will be re-echoed from the surrounding hills.

I had hoped that some philosophical apparatus would have been sent by Mr. Newton. We are entirely destitute of every thing of the kind here, except a single terrestrial globe. It was not deemed proper to take any from Saharanpur, so as to weaken their resources. I trust, therefore, we shall not be disappointed in getting a first rate set of instruments. These latter are of immense influence in this country, where ignorance is so prevalent, and where the simplest scientific facts are looked upon as the result of magic, or some other unnatural power.

But I must not forget to mention that we have a number of apparently earnest inquirers now here. Some eight or ten people, all hard-working men, come night after night, to inquire the way of salvation, and search into the truth of their own and our religion. These men are all of low caste by profession—masons; and I trust some of them may soon find that for which they are in search, and be found at the foot of the cross. It is very encouraging to see such people begin to think for themselves. I have no doubt the day of India's redemption is rapidly drawing nigh. A Brahmin, a few days ago, said to my assistant, as he addressed a large crowd: "Who are you? You changed your religion for the sake of your belly." "I," continued he, "am a Brahmin, and all other castes are beneath me." "Listen," replied I to the crowd, "listen to the Brahmin. He declares that he is superior to you all. Now let us try him. What," said I, "is the business of the real Brahmin? It is to instruct the people, and teach them the way of salvation. Do you," continued I to the man, "do this? Might not all these people perish for ever, before you would do the slightest act to assist them." "*It is true!*" cried the crowd; "*It is very true!* They do not teach us; they do not care for us!" The Brahmin disappeared, feeling that his high caste and loud-sounding pretensions were of no avail in the crowd.

Gradually these feelings among the people will increase, and we will find the masses assert their independence of the Brahmins. But I must not dwell too long on these matters, as I must hasten to a close.

I am extremely happy to be able to state that my own health never was better, and the aspect of the station is most encouraging. O, that I had more faith and zeal in the cause! Then I might hope for far greater results.

We have lately suffered a very severe stroke of affliction, in the death of our *only son*, a sweet boy of three years and three months old. He died of croup, on the 15th of November, after eleven days of most severe suffering. This has been to us a very severe stroke; but while we mourn his loss, we would bow implicitly to the will of our heavenly Father. We have now three dear children in heaven, and I trust daily we are becoming more and more desirous of being



there also. Here there is little to attract—there all is bright and glorious. These trials, so far from making me regret having come to India, seem to draw me more and more to it. It now contains the sanctified dust of my sweet babes; and it may yet contain my own last mortal remains.

India is dear, yea, infinitely precious to the Saviour. He bled and died for India; and why should we not be willing to suffer, and even die too for India, if necessary? We have had some noble sacrifices in this cause already. Sorry are we to see the accounts of Dr. Duff's illness. He has been lately honoured of God to do much for his cause, and it may be that he is now laid aside for ever; but I trust not. I hope he may yet stand up to plead the cause of India, both in Christendom and here.

Our hearts are delighted at the prospect of the accession to our numbers, of Messrs. Herron and Calderwood. I trust they will both come, and that we may all be spared to labour together in our common cause in this land. They must make up their minds to bear hardness, as good soldiers of Christ; but having once decided, they will never regret it. I hope soon to hear that their final arrangements are made, and they will be speedily on their way to join us.

Your brother in the Gospel,

J. S. WOODSIDE.



(For the Banner of the Covenant.)

THE FIRST ANNUAL REPORT OF THE DEHRA MISSION STATION.

*Rev. J. S. Woodside*, Missionary.

*Gilbert M. Master*, Catechist.

*Solomon* ———, Teacher and Scripture Reader.

For many years, it had been thought most desirable to commence missionary operations in the valley of the Dhoon; but, owing to the want of the necessary men, and the prior claims of other localities, it was not until near the close of the last mission year that this measure was finally determined upon. Our last annual report announced the appointment of the Rev. J. S. Woodside to that field, and the gratifying success that had attended his efforts in collecting funds for mission buildings, &c. We have again to record, with gratitude, the continued interest of Christian friends in that undertaking, through whose liberality we have been enabled, during the year just closed, to accomplish far more than would otherwise have been practicable.

A suitable mission-house and premises have been purchased, and a spacious and substantial building, adapted for the double purpose of a Hindustani church and school-house, is now in process of erection, and well nigh completed.

It was hardly to be expected that the prince of this world would tamely submit to an encroachment of this character on his dark dominion; and accordingly this new mission was obliged, at the very outset, to encounter a storm of opposition of no ordinary character.

In the month of December, a violent effort was made, by certain interested parties, to damage our infant enterprise by exciting and fostering the superstitious prejudices of the people. These feelings

manifested themselves in absurd complaints, in regard to our destruction of caste, imprisonment, and kidnapping of boys, &c., &c. For a short time, the excitement caused by these rumours had the effect of deterring many from intrusting their children to our care; but further intercourse, and a better understanding of our real plans and motives, have gradually overcome this opposition, and we are now happy to be able to record an entire cessation of hostilities, and the existence of the best of feeling towards us among all classes of the native community.

Our direct missionary operations have been the twofold instrumentality, sanctioned by the command of our divine Master himself, viz., teaching and preaching: and first,—

*Teaching.*—On the 2d of January, an English school was opened in the face of much opposition and discouragement, with an attendance of only *two boys*. At the end of the month, the number had increased to seventeen.

On the 1st of February, Hindu and Persian departments were added; and from that date down to the present time, there has been a steady increase in the number of pupils, so that we close the mission year with a daily attendance of from 75 to 80 boys in all the departments.

This result we consider the more encouraging, inasmuch as the school has been, from the very beginning, conducted on exclusively Christian principles. The scriptures are read daily, and the exercises of each day commenced with prayer. As the school has been but a few months in existence, and carried on under many disadvantages, it cannot be expected that as yet much progress has been made. A few initiatory books have been mastered; and one class is now able to read and translate fluently the English scriptures. Grammar, geography, penmanship, and arithmetic, have all received their appropriate share of attention. All who study English are obliged to study Hindee or Persian, or both; but only those who desire it are taught English. Hitherto, the English and Persian departments have been conducted at the mission-house, and the Hindee branch in the town of Dehra.

So soon as the new building is ready to receive them, they will all be united, and thus brought more immediately under the superintendance of the missionary. This arrangement will give a fresh impulse to these educational efforts, and will doubtless be the means of bringing many more under our immediate influence.

*Preaching.*—During the year, and more particularly in the cold season, a considerable amount of out-door labour has been performed. The gospel has been preached in the streets of Dehra, and in all the adjacent villages, from time to time; and many portions of the word of God and other religious books have been distributed. On all occasions, the word has been listened to with respect, and sometimes with marked seriousness. Some have come to us inquiring the way of salvation, but as yet none have been admitted to the ordinance of baptism.

Owing to a pressure of other occupations, no extensive itinerations have been made during the year; but all the numerous villages within a short range of Dehra have been visited. Ten days were spent at

the Hardwar Mela; and during the continuance of the Sikh Mela at Dehra, in the latter end of March, we were enabled to preach daily to the multitudes that frequent it. In addition to these out-door labours, a weekly Sabbath service has been conducted in Hindustani, at the mission-house, which has been attended by the native Christians, some of the school boys, and the servants on the mission premises.

There has also been a weekly service in English, since the month of April, for the benefit of the Christian community, and an English prayer-meeting every Thursday evening.

We humbly trust that these feeble efforts have not been altogether in vain, but that our covenant God will graciously vouchsafe his blessing, and cause the seed thus sown in due time to bring forth an abundant harvest.

The number of *native Christians* (including children) in connexion with the Dehra station, is nine. Besides these, there are some others, not connected as yet with the mission, but who attend our Sabbath services, and who are desirous of uniting with us.

*Conclusion.*—In looking back over the first year's history of the Dehra station, we find much cause for deep humiliation and sorrow, that we have been enabled to accomplish so little. God has been teaching us by severe chastisements, that we must lean more and more upon his divine aid, and trust less to ourselves.

Death has been in our midst; and we have been taught by its warning voice the necessity of a closer walk with God, and a more immediate dependence upon him.

But while we have to record these judgments, it would be improper to overlook God's great mercies towards us.

These have, indeed, been very great. "They have been new every morning." Great has been his faithfulness to us. Trusting in his continued kindness, and relying on his ever-present aid, we look with confidence upon the future.

September 30, 1854.

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### Obituary.

[For the Banner of the Covenant.]

Departed this life, January 30th, 1855, of paralysis, James T. Nisbet, in the fifty-second year of his life. The deceased was descended of godly parents, in connexion with the Reformed Presbyterian Church in South Carolina, and by them dedicated to God in infancy. When he arrived at maturity, when yet young, he gave evidence of his appreciating a visible connexion with the church, by his application for the privilege of communion at the Lord's table. From this to the close of life, he maintained a connexion with the Reformed Church. At the time of his decease, he was a member of the Garrison Creek congregation, Indiana, having removed with his family from Carolina in 1843. He leaves a widow, and four sons and two daughters, together with numerous friends, to mourn their loss. They mourn not as those who have no hope. Their loss is his gain. "The Lord gave, and the Lord hath taken away, and blessed be his name." "Thy will be done on earth as it is done in heaven." In this petition our Saviour teaches a cheerful submission to the divine will. Let the living lay it to heart, and endeavour to improve the solemn warning.

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The righteous have peace with God. This they obtain by faith in the sacrifice and mediation of his Son. Having walked in uprightness while living, they at death enter into rest. The spirit is then made perfect, and without the least deten-



tion passes into glory, where it rests till the resurrection of the body, when mortality shall put on immortality, and death be swallowed up of life. The hope of this sustains and comforts the dying saint. This hope of another and happy life was manifest in him who is the subject of this notice. He died, confident that, when absent from the body, he would be present with the Lord.

Mathew W. was the youngest son of D. B. and Rachel Woodburn, who acceded to the Reformed Presbyterian Church from the Associate Reformed, in the year 1824. Mathew, who was the eighth child, in a family of nine children, was born in Chester District, South Carolina, January 21, 1826. In the fall of 1830 his father, with his family, emigrated from the South into Indiana, and settled in Monroe county, near Bloomington. Mathew, as well as the other members of his father's family, soon discovered the happy effects of religious training. From a sense of propriety and duty, he seldom if ever participated in vain and unprofitable amusements, which tend to corrupt the mind, and banish serious impressions, and in which other youth, even of religious parents, do but too often spend much of their time. Feeling a sense of obligation to own Christ and his cause, he made application, and was received into full communion in the Reformed Presbyterian Church, October 7, 1846.

He possessed good natural abilities, had steady and regular habits of industry, studiousness, and perseverance. Though his means were limited, he had acquired very considerable literary attainments, which filled his friends with lively anticipations of his future usefulness. But the flower that began to expand and bloom, was soon cut down, and withered. How mysterious and inscrutable is Divine Providence! Clouds and darkness compass his throne. His way is in the deep; but we desire to submit with acquiescence in his disposals as wise and good.

About a year before his death, he took the measles, the effects of which brought on the complaint which terminated his earthly existence, January 17, 1855. He bore his sufferings with great patience, and expressed himself entirely resigned to the divine will—was willing to be continued to serve him on earth, or to go and enjoy him in the sanctuary above. For some time before his death, he had no relish for worldly, but was delighted and refreshed with religious conversation. In one of his paroxysms, of which he had several, as his dissolution was approaching, he said to his father, "Grieve not for me; I am happy." At another time, when nourishment was being given to him, he observed, he had no relish for *that* kind of food, intimating that he longed for *that* which the Lamb, who is in the midst of the throne, and who leads unto living fountains of water, should give him shortly. He was, for some hours before he expired, unable to speak distinctly, but was sensible to the last. Being asked if the Lord still supported and comforted him, he by the motion of his head signified he did; and in a little after, without a struggle, fell asleep. Blessed be God, who makes to the believer the day of his death a day of triumph. Then the redeemed of the Lord come to Zion with songs and everlasting joy, and sorrow and sighing flee away.

J. F.

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## Editorial.

### DR. WYLIE'S MEMOIR OF DR. M'LEOD.

This work, we rejoice to learn, is now passing rapidly through the press; and it is expected will be ready for delivery about the middle of April instant. The church may expect a great treat, and the general public a fine piece of biographical writing, which cannot fail to command their respect, and interest their feelings. It is time that this monument to the memory of the great man who appears as its author and its subject, was standing in its place. Let all assist in rearing it. We understand that a steel engraving of Dr. M'Leod will be presented in the volume, and will thus add to its interest. Those who have heretofore received the prospectus, and have lists of subscribers, are requested to forward them as soon as possible to the Editor, Rev. John N. M'Leod, D. D., 87 West Twentieth street, New York. We are also requested to state, that it is designed to distribute the packages for the West at the meeting of Synod in Pittsburgh, to those who may not have received them before, and that subscribers are requested to make payment on the receipt of the books there.



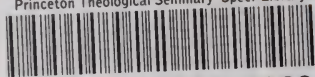
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